# OPINIONS OF TOLSTOY SUPPRESSED BY RUSSIAN CENSOR

## Remarkable Discussion of Revolutionary Aims and Methods Not Allowed to Appear in Book Form

By HERMAN BERNSTEIN.

DURING his lifetime many of Leo Tolstoy's works could not see the light in his own country. His best articles and stories appeared first in other lands. A number of his books have been confiscated by the Russian Government. His friends who published these books were imprisoned or exiled. The Russian Government, not daring to wreak its vengeance on the grand old man who was the pride of the Russian people, caused him greater suffering by persecuting his friends and followers.

Even now, when there is supposed to be no censorship in Russia, the posthumous works of Tolstoy appeared in his own country in mutilated form. The Russian censor has edited the works of Tolstoy, even though the Czar did admit when Tolstoy died that he was a good writer.

N. N. Gussev, Tolstoy's secretary and admirer, recently published a volume entitled "Two Years With Tolstoy." In that volume Gussev has recorded a great number of highly interesting episodes in the life of the sage of Yasnaya Polyana. He reproduces Tolstoy's views and opinions on a wide variety of themes. But the Russian censor has suppressed some of the most significant and interesting chapters.

On September 15, 1908, Count Tolstoy invited four revolutionists from the Government of Tula and discussed with them the revolutionary proclamations issued at the time. M. Gussev recorded the discussion stenographically. The censor has suppressed this chapter, which is now published for the first time. The discussion was as follows:

Tolstoy—I have seen one of your proclamations. I have read it, and, to tell the truth, I was simply terrified at the low degree of understanding of matters discussed in it, at the immorality which I found in it, and above all at the danger to which good people desiring to serve others unselfishly subject themselves for the sake of such an unwise course.

For instance, there is a phrase in your proclamation which reads:

"Try to bring out a feeling of hatred in the people; this is a sacred cause." This is horrible. Ever since the beginning of the world, among the Hindus and the Chinese—to say nothing of the Christians—love has been considered the only fundamental quality, while here you are suddenly declaring the very opposite of love—hatred—to be a sacred cause. This showed me the very low degree of morality of the people who write such things. I retract my words. I do not mean the very low degre of morality, but the terrible degree of error.

The second point is that the aims for which these men are striving—these self-sacrificing people who are willing to sacrifice their own selves for the sake of serving their brethren—their aims cannot be attained by such means, but, on the contrary, they are hindered, because the violence from which all the people are suffering does not depend upon a few people, because a few people, or a thousand people, cannot make 150,000,000 people live as they would have them live. Such violence depends upon the complicated deception which causes the majority of these 150,000,000 to serve because of fear or ignorance, and to strangle themselves. The salvation lies not in arousing hatred, but in the moral feeling which does not permit a man to participate in the evil perpetrated upon his brethren. I have not heard of revolutionists refusing to serve in the army.

The third point is that I feel sorry for such young men as you who are risking their lives for the sake of this nonsense. The life in the prisons, under these terrible circumstances—you are being torn away from families, from parents, and you suffer in the prisons—on account of what? On account of this most foolish proclamation which speaks of an income tax. How would you collect such a tax? Every point here is such that if you were asked how will you accomplish this or that, even the professors who share your views would be unable to answer.

These are the three points which I wanted to make clear—the first about the immorality of revolutionary activity, the second about the erroneous methods employed for the purpose of serving a good cause—and I consider the cause a good one, and now I live and act only for the sake of the same cause you are serving—and the third, about my feeling of pity for the good people who are destroying their powers in such trifling and wrong work. Now you may present to me your arguments against these three points.

One of the revolutionists, after a brief pause—The people who wrote that proclamation believe that it is all the same whether they died doing nothing, whether they starve to death or whether they undertake something to free themselves from the odious yoke.

Tolstoy—Oh, this is only a metaphor. People do not die of starvation.

Revolutionist—At the present time many of the working people are dying of hunger.

Tolstoy—No, I have not seen people dying of hunger. But even if the people live under very difficult circumstances, why should they do that which will make their condition still worse? It is necessary to consider and to find out the most sensible way of attaining your aim, instead of doing something which is unwise. The only sensible means is not to participate in violence.

Revolutionist—But how could you do this? How could you stop the people from participating in the violence which is being committed?

Tolstoy—Among the superstitions that concern Nicholas the Miracle Worker, that the Czar and the Metropolitan are sacred personages, that whatever professors may write is the truth, there is also a superstition according to which some people believe that they can guide other people. Nicholas II. and Stolypin and all the revolutionists believe in this superstition. I can hear this in your words as well. Why should you arrange the life of others? You have the power over your own self, just as I have the power over myself. And you as well as I are very imperfect. But I know that the more I will work over myself the greater will be my influence upon others.

Revolutionist—I asked how can we manage that the people should cease to participate in the violence which is perpetrated?

Tolstoy—Why do you think that you are called upon to teach the people?

Revolutionist—We do not think that we are called upon to teach the people. We are called upon to unite with those who think as we do and who feel as we do. And it seems to me that my question does not indicate in any way that we believe that any one of us is called upon to liberate another. We are simply uniting all those who think alike and who feel alike the yoke we are bearing for the sake of attaining one aim.

Tolstoy—That aim is to improve the life of all the people. That aim is common to us all, to me and to you. There is a way to accomplish this, by not participating in the violence from which the people are suffering. First of all the people themselves must not participate in this violence.

Revolutionist—We do not participate in this violence——

Tolstoy—May I know what your occupation is?

Revolutionist—I am out of work at present.

Tolstoy—But what did you do before?

Revolutionist—I worked in the office of——

Tolstoy—You see! If you will consider carefully the conditions under which you are acting you will find that you are participating in this violence in one way or another. In order to free ourselves from this violence it is necessary for us to free ourselves from the circumstances which bind us to those who employ violence.

Revolutionist—I realize this; I know that by my work I am participating in the exploitation of the working people, but I cannot free myself from this work because I have a family. I am a married man. I cannot leave my work.

Tolstoy—Then the question of your family is more important to you than the question of which we are speakng now. There is nothing wrong in this—it is as it should be. To you the question as to the welfare of your family is most important, and to others the question of their own person is most important. And Christ said that he who wished to follow Him should leave his father and mother and renounce himself. Man has an ideal for whose sake he says he is ready to sacrifice everything, for whose sake a man holding your views is ready to answer violence with violence; he is ready to kill; yet he cannot leave his family. Herein lies the error. The people are forgetting the requirements of their conscience in the name of the requirements of some general welfare. If I could not earn my livelihood I would put on a beggar's sack——

Revolutionist—Oh, no; however I may starve, I would not put on a beggar's sack.

Tolstoy—Why not? In what way is the beggar lower than the man who has a fine coat?

Revolutionist—A man should strive and fight.

Tolstoy—A man should live and love. The man as an animal should fight, but man as a spiritual being rises above such struggle • • • In order to attain the aim you have in view it is necessary above all that you work over yourselves. Then your influence upon others will be inevitable. •

Revolutionist—We do not deny that we should perfect ourselves. We are trying to become more honest.

Tolstoy—I say that is the only way of influencing others. But to influence others by propagating hatred and by saying that hatred is a sacred cause—that means to repulse the people.

The revolutionist declared that they were not opposed to the individuals but to private property, to the estate owners, whom they despised.

Tolstoy, after a brief pause, endeavoring to control himself—If people would only look at themselves they would see that such words deny the possibility of any morality. This is a bestial feeling, the basest of feelings. For if there is a moral feeling in man it is expressed in the feeling of love. Love for God, for his fellow man, for all mankind—for every man is my brother. And if I can say that we may despise the estate owner the estate owner will say that we should despise the revolutionist. As soon as we may despise Peter, Peter will say that we may despise Ivan.

Revolutionist—Our people understand morality in the same light as you understand it; they will not call evil that which is good. But our circumstances are such as to force us to do these things. Perhaps it is because man is too imperfect and because the revolutionist is too imperfect——

Tolstoy—If he is imperfect he should perfect himself.

Revolutionist—If he cannot endure the offence and is trying to compel his offenders to stop offending him, is that due to his imperfection? Is it immoral to stop another from offending me?

Tolstoy—Why do you confuse these matters? It is right to say that to a man, to say it to him with love as brother to brother, but not with hatred. • • •

Revolutionist—You say that this proclamation is immoral. Some of our comrades have read your book about "The Meaning of the Russian Revolution." We perfectly agree with your views that the methods you suggest could be employed, but would we attain our aim? You say that we should not serve in the army and that we should not pay taxes, but they will beat us, they will imprison us, they will exterminate us.

Tolstoy—This is another superstition—to think that we know what will be the result of our activity. You do not know whether you will leave this room alive or whether you will fall and die here. The methods which you are propagating will make things still worse. These methods were propagated by the French Revolution and after that came the Napoleons.

Revolutionist—If we do not know what will be the outcome of our activities, is it worth striving for anything good? If we need not care about tomorrow, then there is no purpose in our life, then there is no need of improving it.

Tolstoy—This is a very wise remark and I am highly pleased with it. We should do things the consequences of which are immaterial to us. The important thing is what each one is doing. If I am doing a good deed, it is immaterial to me whether I die or not, for the deed will remain a good deed. Take Christ for an example. He did His work, He was hanged, and it seemed as though nothing would come of His work. But the outcome was that I and millions of people now live by the principles which He propagated at that time. If He had thought of reforming Pilate, I think that nothing would have resulted from His work.

There are certain acts about whose consequences we need not worry—these are the acts of goodness. Such acts satisfy us at once, and I do not know what their result will be. For instance, if an unfortunate man asks you for alms, and you give him some of the money you have earned you have done a good deed. It may be that he will spend the money on drink, but that does not interest you, you go away feeling that you have done that which you should have done. In the matter of revolution history has shown us that the opposite of what is expected happens. I ask you sincerely to accept my words, for I am guided by the best intentions.

Revolutionist—Before our eyes the history of our nation has passed. We see that in the life of mankind there is always at first slavery and absolutism, but we see now countries which have advanced to another form of government, under which the people live comparatively better lives than before.

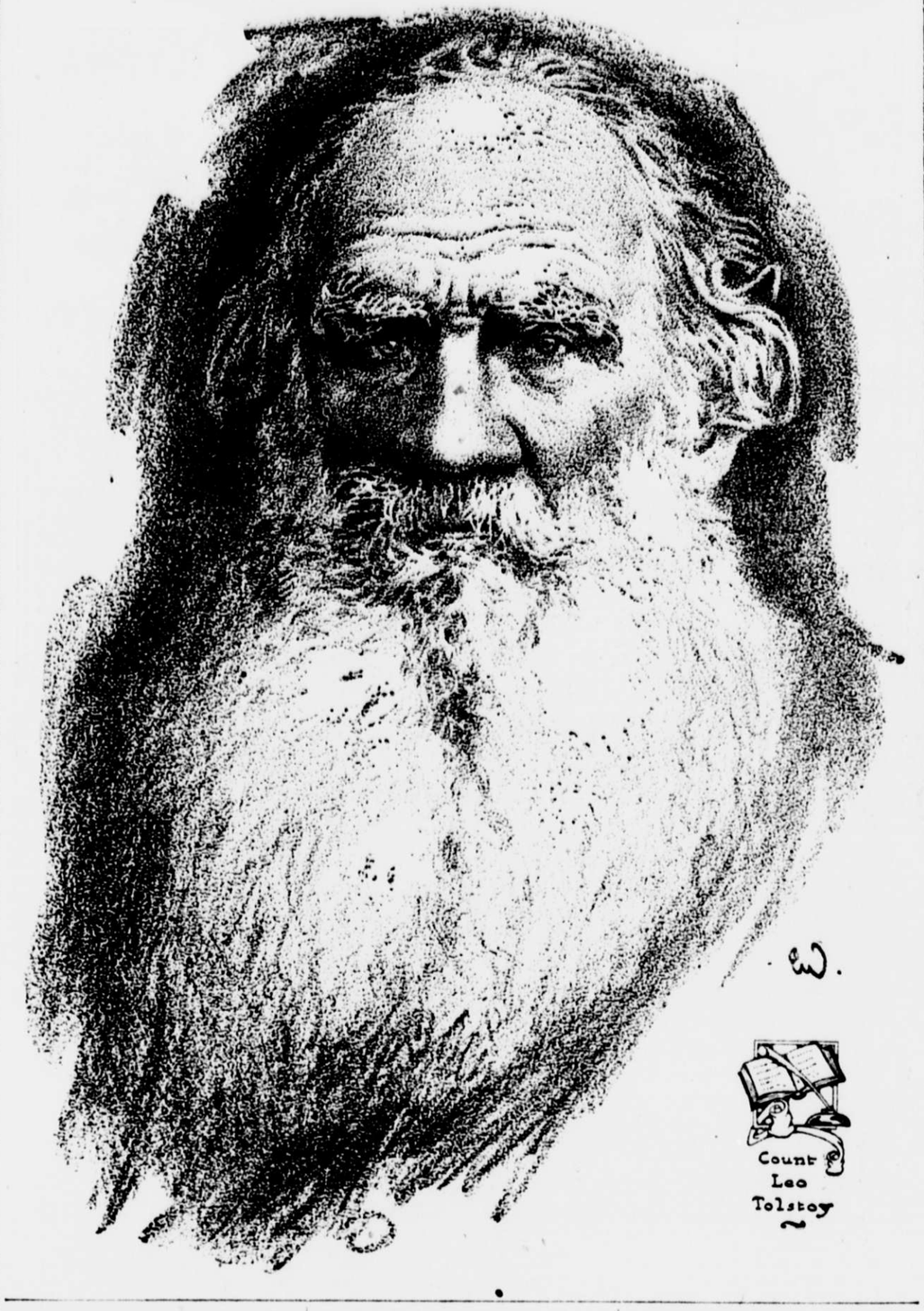
Tolstoy—Yesterday I received a letter from a Russian workman in America. In America there is the same proletariat, even worse than here. There is a great number of unemployed. It is everywhere the same.

Revolutionist—That may be so, but after all there is a certain form of freedom there. For instance, here the workman is entirely unprotected, while there he is protected to a certain extent.

Tolstoy—If their condition has improved there it has not improved as a result of a revolution but as the outcome of spiritual and moral development.

Revolutionist—As a boy I read your stories "The Candle," "The Two Old Men," "God Sees the Truth." What have your stories accomplished? What have accomplished all these appeals for a better life? We see that things have remained the same as they were. The people have remained the same as they were.

Tolstoy—If you were to kill Nicholas II. or Stolypin you would see how they would struggle and gurgle in the agony of death. But that which is done spiritually is not visible. You cannot weigh the spiritual, you must feel it. I say that a man must not be guided by external motives. Only in trifling matters, in wordly matters, he may be guided by externals. But in the most important matters there is but one guide—his conscience. This inner feeling tells me that every murder is repulsive and every self-sacrifice is beautiful.




## Suppressed Chapter Now Published for First Time in English—Tolstoy's Advice to Revolutionists

# UNDERGROUND PASSAGES AND A MASSIVE VAULT IN JOHN D. ROCKEFELLER'S NEW HOUSE

THERE will be secret underground passages in the new house which John D. Rockefeller is building on his estate at Pocantico Hills, near Tarrytown. Mr. Rockefeller has not told what the passages are for, but at the end of one of them is a little underground den so protected that a man might safely stand a siege there for an indefinite period.

This is the most interesting feature of the new house, work on which started a year ago. It seems proper to call it a new house, for though it will really be the old house remodelled the cost of the alterations will exceed $1,000,000 and the house will have to stand tenantless for more than two years. Meanwhile Mr. and Mrs. Rockefeller are living in the Kent homestead upon the estate.

The underground passageway and the den are the more interesting because of the peril that has existed for the workmen on the Rockefeller place in the past few months. There have been thirteen holdups of employees by bandits, who have in most cases got very little for their pains. Some of the men have been severely beaten and otherwise injured, and nearly all of the hundreds of Italians employed on the estate have lived for weeks in a state of terror due to threats.

The trouble is supposed to have started with the discharge of some Italians who were inefficient workmen. Special threats against his life have been conveyed to Mr. Rockefeller's superintendent. As a result armed men constantly patrol the estate and Burns detectives are stationed at many points. Big dogs—not bloodhounds, but chiefly Great Danes—are kept on leash, and only the other day one could see the spectacle of a negro foreman pacing slowly up the driveway with a Great Dane on leash and glancing at the bushes on either side of the road as he went. Ahead of him went two men with rifles who threshed through the underbrush to avoid the possibility of ambush. In the negro foreman's hip pocket a big revolver bulged.

That Mr. Rockefeller and John D. Rockefeller, Jr., are seriously worried by this state of affairs goes without saying. Within the last week there have been rumors that threats of vengeance and demands for money accompanied by threats of personal violence have been conveyed to John D. Rockefeller himself.

The chief of the underground passageways now being built in connection with the big house leads under an open courtyard down a flight of stairs and under a rim of the terrace in front of the house for a short distance to a point where you descend three steps. At the head of these three steps is a great steel and iron door with heavy bolts and a combination lock of a character ordinarily found only on a safe in a banking institution.

If this door is opened you descend the steps, proceed a little further in the same direction away from the side of the house and then turn at a right angle facing toward the back of the house but well to one side of it and underneath the open courtyard. A few steps further brings you to a fair sized vaulted room.

The use to which this room will be put is a question that Mr. Rockefeller has not yet answered. Whether it is to serve as a purely precautionary refuge to be used only in an emergency or not he does not say. The indications are that he will use it as a den and a retreat where he can work or study undisturbed. But the massive door that guards it indicates that he also designs it for any emergency that might arise.

In the remodelling of his house Mr. Rockefeller started with the idea of getting into it ten guest rooms, which had to be eliminated from the plans when the house was built. The way in which they came to be left out is interesting.

When fire destroyed his old house Mr. Rockefeller decided that the building with which he would replace it must leave nothing to be desired in the way of air, light, beauty and comfort. So he took personal charge of the preliminary arrangements and constructed a working model of the house.

He knew that he wanted his new building to occupy the top of the hill on the estate and he wanted it built in such a way that he would get sunlight in his favorite rooms at certain hours. He had his model of the house placed upon a turntable on the site where the new home was to stand. Mechanism in the model of the house made it possible for Mr. Rockefeller seated within it to turn it about by means of levers.

He made many experiments and finally composed a time table after he had learned when the sun would shine in each room. Having completed his calculations he gave the time table that he had constructed to his architects and told them to go ahead. Mr. Rockefeller's daily scheme of life was the basis of the time table.

It provided that he should have sunlight in his dining room in the morning and at noon, the only times when he wanted it. His office as built would have the sunlight between 2 and 3 o'clock in the afternoon—exactly his requirement. He wanted his own bedroom dark between 3 and 4 o'clock in the afternoon when he takes his daily nap after working in his office. The time table and model of the new house took care of that.

The architects submitted estimates based on the time table, and it was in making alterations to these estimates that Mr. Rockefeller felt himself obliged to sacrifice the ten guestrooms. It is said that these rooms will cost about $100,000 each to work into the scheme of the house, this because the new apartments will not in the least impair the symmetry of the structure nor upset the novel lighting arrangement of the existing rooms.

Mr. Rockefeller's house as it stands is a large three story building of brick and stone with a gable roof, slated. It doesn't belong to any style of architecture although features of the style are Colonial. It will probably be four stories high when the remodelling is finished.

Facing the entrance to the estate is an elaborate series of miniature cascades and pools. One of the pools is a fish pond and another is for swimming. A third, called the wilderness pool, is serpentine and more or less ornamental.

Three hundred feet from the house is a building called the playhouse for the Rockefeller grandchildren. A sort of tunnel or half sunken covered passageway, which also communicates by a few of steps with the little pools on the hillside, already connects the playhouse with the residence. Along the hillside thousands of fir trees and shrubs and plants, some of them imported specimens that cost as much as $2,000 each, have been planted. More than 1,000 men are employed on the estate.

ROCKEFELLER'S NEW MILLION DOLLAR HOME AT POCANTICO HILLS, SHOWING SECRET PASSAGE AND ROOM.

## HOTEL FAIR AT SEASON'S END

As the season ends at the various summer resorts plans for some kind of a fair usually take place. It may be for the village church, local library, or a "caddie benefit." In any case, a demand is made on the guests for fancy work, and as usually little notice is given and most of the materials have to be found in the village shops, it is sometimes necessary to conform the fancy work to the available materials. To those confronted by the summer sale problem a few suggestions may be of use.

Every fair should have an abundance of fancy aprons, as they always sell well, from the print apron of ample size to the smarter creations of lace and lawn called sewing aprons or tea table aprons.

Fancy nightcaps and boudoir caps, so much in vogue, can be evolved by clever fingers from dotted swiss and lace plaitings and further ornamented with twisted ribbon or satin roses. Little morning jackets can be made with slightly more trouble from the materials to be found on the shelves of the simple village store. An up-to-date girl, realizing that pecot edge ribbon is the latest thing, was delighted to find a number of bolts of it left over from a supply when it was fashionable years ago. She bought the lot for a mere song and trimmed her fancy work with smart bows, making the dainty things the "talk of the sale."

Cases for all sorts of things can be fashioned out of any material handy. Nightgown cases, shoe cases and parasol bags, the latter drawn up with pretty ribbons, are very likely to appeal to the hotel guest with her collection of sunshades of various colors.

The separate petticoat flounce made of different kinds of laces or lace and flowered ribbons have been popular fancy work this summer so a number of women decided to make them out of whatever they could from the nearest store to a certain resort. The result was surprising. The fund of materials was limited, but lovely flounces were evolved from what some might have considered hopeless.

Sachets for dresser drawers and organdie squares, so useful in packing dainty clothes, can easily be made by the woman with even a slight knowledge of fancy work. Small towels with a cross stitch design take only a limited amount of time away from golf or bridge and the average housekeeper will be bound to add to her home supply of tea towels, wash cloths, dusting cloths, broom bags, if these articles figure on the hotel fair table.

Large roomy work bags made with the oval hoop top have a great following at resorts, and these are more attractive if odd and different. A hunt through the silks at the village store will be sure to reveal some odd old timey wide ribbon silk or brocade charming for bags. The writer is positive about this, for she speaks from experience.

A woman who was asked to contribute to a sale in the White Mountains last summer gathered pine needles and made up several dozen pine pillows. She sent to New York for rich shades of heavy brown and green linen, which formed the covering. Her pillows were greatly in demand, as they were of a good size, while the artistic shades of linen made it possible to place the sweet smelling cushions among others on a roomy couch without introducing a discordant note of color. The cushions sold for $1 each and many more might have been disposed of.

If one is inclined to give something out of the common to the promoters of the fair and cares to do a little poking about in the village shop, all kinds of queer materials may be discovered and divers ways in which to use them will present themselves to an ingenious mind.

## GRAPHITE THE GREAT LUBRICANT

Graphite is coming into its own as a lubricant. Unlike Duluth, the fair city at the head of the Great Lakes whose name Proctor Knott describes as "slipping off the tongue," the name of graphite is harsh, suggesting just the opposite to its smooth qualities. Like Duluth, however, it had its early struggles for recognition and is only now fairly on its way to the place among the smooth things in creation to which it is entitled.

The rise to position which this humble non-metallic mineral is now enjoying is due largely to the requirements of the scientific advancement in steam propulsion. From the little old locomotive, which in times past crawled along the steel rails, to the great modern superheater capable of great speed and with great hauling power is a far cry. Likewise there are not only steps but leaps from the long snouted oil can, which the old time locomotive engineer depended upon for oiling up the creaking joints of the iron horse, to the modern automatic feed of lubricants to all parts of the big present day locomotive.

It is, however, the unusual high temperature of the steam used in the new big engines, calling for a lubricant which does not easily volatilize, which gives to graphite its growing importance. There is more power in the superheated steam and quicker action in the modern slide valve cylinder motion. To lubricate a surface such as the inside of a cylinder of these new locomotives, constantly in contact with steam having a temperature of more than 600 degrees, is difficult and costly for petroleum products except with the assistance of a substance like graphite, which will not "burn off."

Another cause for the increasing use of the mineral is the vast number of automobiles. Every automobile supply house and garage handles graphite in various forms, from powder, paste or liquid to solid sticks produced by numerous different manufacturers. This is one product so generally distributed that a monopoly is impossible. In its various forms it is used on chains and bearing parts as well as in cylinders in conjunction with oil.

While different in appearance and formation, it is a matter of discussion among scientists whether coal, petroleum and graphite are not of the same vegetable origin. Petroleum is described as a hydro-carbon. Coal is basically a carbon. Merrill in "The Non-Metallic Minerals" says, "Chemically graphite is nearly pure carbon." Merrill also says of graphite, "Its most characteristic features are its softness, greasy feeling and property of soiling everything with which it comes in contact."

Neither coal nor petroleum is among the accomplished artificial attainments of modern science. Graphite made synthetically is, however, an accomplished fact. Synthetic indigo has ruined Madras and other parts of the East and it has almost driven the native product out of the market. Every little while rubber producers are made to shiver with apprehension over the alleged successful making of artificial rubber. Graphite artificially produced from coal has reached an output in this country alone from a few hundred pounds ten years ago to 13,149,000 pounds in 1910 and an estimated output of about 16,000,000 pounds in the present year.

Notwithstanding this new source of supply the graphite mines of the world are turning out their usual production and the price has advanced from an average of 6.64 cents a pound in 1906 to 7.20 cents a pound in 1910 and slightly less than 8 cents a pound at the present time. Only a slight increase in the demand for the mineral has occurred for crucibles in the metal industries.